

"We Were Guests Of Baptists Of USSR" -- From The Diary Of European Leader

By Claus Meister, President, European Baptist Federation

One of the duties of the President of the European Baptist Federation is to have contact with as many Baptists as possible in all of Europe. One of the first invitations for an official visit came to

my wife and me from the All-Union Council of Evangelical Christians-Baptists in the USSR. The following excerpts, taken from our diary notes, will give a few impressions of life in our churches in Russia today.

Thursday, October 11, 1973: About noon we check our bags at Zurich's Kloten Airport. While checking our tickets the Swissair employee stares surprisedly at us: evidently passengers with a one-way Zurich-Moscow ticket are rare. In the invitation, however, it was stated that the brothers in Moscow would provide the return ticket.

Before landing in Moscow we set our watches ahead by two hours. Behind a gate, calling and waving to us, are six brothers from the Union's administration. Passport and customs take barely 10 minutes. We are not tourists, but a "delegation." This word seems to be a magic charm in this country. The customs officer lets us through with a friendly but slight-

ly mispronounced, "Danke Schon" to the waiting embraces and kisses of the brothers. From now on we will experience daily one kisses more genuinely and hardly even than in France.

We drive now for an hour, outside of Moscow, to a cottage in the forest where a reception is prepared. There, also awaiting us, are the wives of the Union brothers, it is now my wife's turn for hugs and kisses. We already knew most of the men from conferences in the west — now we also get to meet their wives. An enormous cold buffet was spread. With our hosts' joyous humor as stimulants, we sat far beyond our appetites. Just when we are preparing to rest after this effort, soup is brought in, then a hot plate, then the dessert! At last we change tables for cakes and coffee. Of course one must try some of everything: an important lesson for the days to come. Throughout the hearti-

ness and joy of our hosts was so disarming. Very late in the night we are driven to the Hotel Russia, city center. It is very luxurious and has 5,000 beds.

Friday, October 12: After a large breakfast (we eat but little) we drive to the Russian Baptist offices in the center of Moscow. It is but a few years since the apartment in front of the chapel has been free for the Union's centre. In some 20 offices, a tremendous work is accomplished, seeing that the Union has more than 500,000 members. The morning's work is interrupted by an hourlong worship service. My wife sings and I give my first sermon in this country. After the service we attend a meeting of the directors of the Union. We are impressed by the dignity and earnestness of Brother Ivanov, the president. For some time now, there have been more younger men in the Uni-

(Continued on page 2)

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Impeachment Move Great Disservice'

SEATTLE (EP)—Officials who are pushing impeachment are doing a great disservice to our country," the pastor of First Baptist Church of Dallas, Tex., said here.

Dr. W. A. Criswell, former president of the Southern Baptist Convention, declared that Mr. Nixon "is doing a good job in areas that are very vital." He opined that politicians who want him out are "tearing (the country) apart."

In an interview with Ray Ruppert of the Seattle Times, Dr. Criswell said the President is excelling in bringing peace to warring nations. He blamed the country's poor moral climate on the liberal

(Continued on page 3)

MAR 29 1974

First, Albuquerque Calls Mississippian

Morris H. Chapman, pastor of First Church of Woodway, Waco, Texas, since 1969, has resigned to accept the pastorate of the 3,000 - member First Baptist Church of Albuquerque, New Mexico.

Chapman, a native of Kosciusko, is a graduate of Mississippi College and Southwestern Seminary, Fort Worth, where he has completed

(Continued on page 5)

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Blooming dogwood is a sure sign of spring. (RNS Photo)

Bible Inspiration Discussed At Faith - Message Clinic

LOUISVILLE, Ky. (BP) — The Baptist Faith and Message statement was a good one for Baptists in 1963, "but I hope Baptists will someday honor that statement" by writing one that is "better" and "deeper," William E. Hull of the Southern Baptist Theological Seminary said during a Baptist Faith and Message Fellowship national bus clinic here.

"I hope I made some contributions to its writing, and I subscribe to every bit of it. I would sign at top and bottom and in both margins," the Southern Seminary provost, dean of the school of theology

and professor of New Testament interpretation, said.

Hull's remarks were made near the conclusion of an address titled, "The Uniqueness of the Bible." A frequent target of the fellowship since he preached a sermon titled, "Shall We Call the Bible Infallible," (later published in the Baptist Program), Hull was invited to present his views of the scriptures before the first nationally sponsored activity of the group.

At the conclusion of the address, William Powell, editor of the Southern Baptist Journal, asked Hull to

(Continued on page 3)

FMB Commissioning Service To Highlight WMU, Dallas

DALLAS (BP) — Missions, speakers, concert artists and multi - media presentations will headline the annual meeting of the Southern Baptist Woman's Missionary Union here, June 9-10, preceding the Southern Baptist Convention. The meeting begins at 7:00 p.m. Sunday in the Dallas Convention Center Arena, seating 10,000.

A service commissioning new appointees of the Southern Baptist Foreign Mission Board will highlight the Sunday evening session. Baker J. Cauthen, the board's executive secretary, will lead the service which will feature testimonies by the new missionaries.

Gardner C. Taylor, pastor of the Concord Baptist Church, Brooklyn, N.Y., will keynote the WMU meeting on Sunday evening, building his address around the annual meeting theme, "Listen to Your World." Taylor is past president of the Progressive National Baptist Convention and is chairman of the Baptist World Alliance's commission on religious liberty and human rights.

A musical montage Sunday evening will introduce concert artists for the two - day meeting. Sidney L. Buck-

ley, concert bass from Easley, S.C., will be soloist and congregational song leader. Irene Jordan, New York opera and concert star, will sing the closing meditation. Miss Jordan recently completed a concert tour for the Foreign Mission Board in Nigeria where her sister, Dr. Martha Gililand is a medical missionary.

Organist will be Joyce Jones, concert artist in residence at Baylor University, Waco, Tex., who will play for all sessions and will give a special concert during the Monday evening session.

Pianist will be George R. Beasley-Murray, professor of New Testament at Southern Baptist Theological Seminary, Louisville, Ky. Beasley-Murray, a concert pianist in his native England before joining the faculty of Spurgeon's College, which he recently served as president, will give a special narrated concert Monday afternoon and will accompany other music.

Dan Meeker and Betsy Orr, a modern singing duo from Hardin-Simmons University, Abilene, Tex., will perform at all sessions.

The Centurymen, a national singing

ensemble sponsored by the Southern Baptist Radio and Television Commission, will appear only during the Sunday evening session, singing a medley of mission hymns for the foreign missionary commissioning service. The Centurymen are directed by Burly Red, New York, and accompanied by Max Lyall, Nashville, Tenn.

Each session will begin with a multi - media theme interpretation, entitled, "My Father's World," produced by the Foreign Mission Board.

Mrs. R. L. Mathis of Waco, Tex., president of WMU, SBC, says that the Sunday evening session is designed to give non - WMU members particularly Dallas area Baptists, a first-hand experience in missions support. Mrs. Mathis says that all WMU sessions are open to the public without registration.

Monday sessions are scheduled for 9:30 a.m., 2:00 p.m. and 7:00 p.m. The morning session will honor Miss Alma Hunt, executive secretary of WMU for 26 years who has announced her retirement for October 5, 1974.

Miss Hunt will speak following tributes by WMU and SBC leaders. Speakers will include Mrs. Lamar

(Continued on page 3)

Home Board Appoints 17; 3 From State

MEMPHIS (BP) — A new director of personnel development was elected and six missionary associates and 11 US-2 missionaries appointed here at the spring meeting of the Southern Baptist Home Mission Board.

Charles Edwin Hancock, instructor in pastoral care at Golden Gate Seminary since 1967, was elected director of personnel development services.

Appointed missionary associates were Tom and Carol Prevost of Amory, Miss., who will work as Christian social ministries consultants in Central Baptist Association, Phoenix, Ariz. Mark and Bonnie McAllister of Webster Springs, W. Va., for work in Bolair, W. Va., where he will serve as pastor - director of weekday ministries at Calvary Baptist Church; and Michael and Ellie Januszewicz, who serve Slavic Evangelical Baptist Church, New Britain, Conn.

US-2 missionaries appointed include Nathaniel Milton of Jackson, Ms., student work in Maryland; Catherine Anne Tumili of East Point, Ga., for student work in Flagstaff, Ariz.; James Truett McLaughlin of Dallas, Tex., resort missions at the Grand Canyon; John William Carrigan Jr. of Metairie, La., student work in San Jose, Calif.; Ann Dee Williams of Riverside, Calif., resort missions in Arkansas; Debbie Ruth Patterson of San Angelo, Tex., student work in Atlanta;

Also, Robert Glenn of Birmingham, Ala., resort missions in Illinois; Benjamin Jackson Broome of Cochran, Ga., student work in Kansas; Phillip Nolin Cockrell of Terrell, Tex., resort missions in South Carolina; Allen Douglas Lukens of W. Frankfort, Ill., resort missions in Tennessee and Steven Robert Wilson of Duncan, Okla., student work in Billings, Mont.

FORT WORTH, Tex. — The past and the future met on Founders' Day at Southwestern Seminary recently.

Looking back on its 66 - year history, the seminary gave an enthusiastic standing ovation to 89 - year - old J. M. Price, founder of its School of Religious Education, during its annual Founders' Day service March 14.

Then seminarians moved quickly across the campus to watch kindergarten teacher Diane Macon, 5, and Ferel Gage, 6, cut the ribbon opening the new \$800,000 Goldie and Robert Naylor Children's Center.

President and Mrs. Naylor led in vows of dedication for the 27,000 - square - foot structure which will accommodate more than 200 preschool children of seminary students, staff, and faculty.

The center was made possible by

an anonymous \$750,000 contribution. The donor stipulated that the center be named for President and Mrs. Naylor. Naylor, the fifth president of the Fort Worth seminary, has served since 1958.

One of the most modern day care centers in the nation, the new center will provide a weekday nursery and a kindergarten. Two rooms are included for each age level from six months to five years. As the need of a given age group changes, sizes of rooms may be increased or decreased with the use of movable walls.

A spacious inner court offers such creative playthings as an oversized turtle, blocks big enough to crawl into, and a flexible caterpillar - like tunnel, all in the bright colors that children like best.

For teachers and childhood education

(Continued On Page 2)

Four Baptist Leaders Plan Moscow Visit

WASHINGTON (BP) — A Baptist World Alliance (BWA) party of four U. S. denominational leaders will visit Baptists in the U.S.S.R. April 1-15.

Robert S. Denny, general secretary of BWA, said that the group will travel in the Soviet Union at the invitation of the All-Union Council of Evangelical Christians-Baptists (AUCECB).

Participants will include James L. Sullivan of Nashville, president of the Southern Baptist Sunday School Board; Robert C. Campbell of Valley Forge, Pa., general secretary of American Baptist Churches in the USA; Warren R. Magnuson of Evanston, Ill., general secretary of the Baptist General Conference; and Jerry A. Moore of Washington, D. C., pastor of Washington's Nineteenth Street Baptist Church, which is affiliated with the National Baptist Convention in the USA, Inc.

Mrs. Campbell, Mrs. Magnuson and Mrs. Sullivan will accompany their husbands.

Denny said that the party members, before flying to Moscow, will worship with Swedish

(Continued on page 3)

Southern Baptist Astronaut Receives NASA's Top Award

HOUSTON (BP) — Southern Baptist astronaut William R. Pogue has been awarded the

BSU Leaders To Gather For Training Conference

Baptist Student Union leaders for 1974-75 from the campuses of Mississippi will converge on Camp Garaywa April 5-7 for their annual Training Conference.

Friday night Rev. Kermit McGregor, pastor of Temple Church, Hattiesburg, will address the group on the conference theme, "For This Cause."

The program for the weekend will be built around the ten general areas of BSU work, five dealing with Christian growth and five with Christian outreach. Stewardship, fellowship, and witness, the three areas receiving special emphasis in 1974-75, will have platform presentations by Charles M. Caselle, Secretary, National Student Ministries, Baptist Sunday School Board, Nashville; Frank Horton, BSU Director, Louisiana State University; Roselle Jones, BSU Di-

Louisiana, respectively, on Friday night and Saturday morning.

All ten areas will be dealt with in conferences on Saturday morning as shown below:

Worship — Jerry Talley, minister of music, Oak Forest Church, Jackson; Churchmanship — Kermit McGregor; Fellowship and International Student Ministry — Frank Horton; Study — Raymond Crawford, BSU Director, New Orleans;

(Continued from page 2)

Roselle

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"We Were Guests Of Baptists Of USSR" -

From The Diary Of European Leaders

(Continued From Page 1)

ion's administration. They explain to us how the committee and the local churches work. We ask several questions and the brothers answer very willingly. It is with much sadness that they tell us of several thousand Baptists who have left the Union. Efforts intended to bring about an agreement failed because the Initiative Baptists did not come despite their promise of wanting to come. With honesty, the limitations of the work are explained. The State maintains itself, the right to educate youth. Sunday schools and youth groups are lacking, but not the children or young people. Services are held in the churches several times on Sundays and two or three times during the week, and naturally in the Christian families in which the children grow up. Especially important is the choir, which sings several times during each service, besides three hours of rehearsal weekly. Each church has at least two choirs with which many young people sing.

The meetings are interrupted by lunch. Every day the workers eat together in two shifts. Towards the end of the afternoon we visit Moscow, but have only a few hours to see the Kremlin and the surrounding area. In the evening, one of the country's special delights awaits us, Moscow's Puppet Theatre.

Saturday, October 13: Today we drive almost 200 km. south to Tula, the town of Samovar and arms factories. The main road, from Yalta to the Black Sea, is very good. It takes two hours longer than expected. It is raining and very windy. In addition, we find ourselves behind an impenetrable line of trucks. The traffic going in the other direction is just as heavy. Each truck is filled with cabbages. Never in our lives have we seen so much cabbage. We take advantage of the time in the car for an interesting conversation with Brother Michael Zhidkov, our translator and constant escort. The pastor at Tula shows himself to be an admirer of Tolstoy.

We have coffee in the pastor's apartment. They give us three cakes from Tula which should keep till Christmas. Immediately we put one aside for the next session of the Executive Committee in Switzerland.

This evening we hold our first services in the USSR. The chapel is located at the edge of town. The church is filled to the point of bursting. People of all ages stand in the aisles and right out into the streets — for a good two hours. Fortunately, I can leave the singing to my wife. I had been forewarned that the sermon should last at least an hour. The congregation listens with such hunger that no less will do. The choir sings five times. All verses to be sung are first read aloud because many have no hymnbooks. A new hymnbook was recently published but "What is that among so many?" At the end of the service we are presented with gifts hand-made by the members as they sing "God Be With You Till We Meet Again." During the song each one takes out his handkerchief and waves to the guests, often with tears in his eyes. It is practically impossible to leave the church in the midst of all the hugging and kissing.

Sunday, October 14: The Moscow church has 5,000 members. The worship service begins at 10. Brother Ivanov and I each preach about 40 minutes. The audience is attentive. Often someone gives up a seat; those standing shift from one foot to the other. People everywhere: in the rooms where the baptismal candidates usually change, on the steps that lead to the balcony, in several rooms of the Union headquarters building where the service is transmitted. When the choir sings a prayer, the congregation stands. The congregation also stands as my wife sings the "Our Father." Several take notes during the sermon in order to pass the message on to others. From time to time, one sees slips of paper falling from the balcony. These are passed to the pulpit. Thus guests from other churches make their presence known. Prayer requests for ill persons may be written on such papers. One pastor determines those to be announced immediately, others will be communicated to the church council. Later we discover that this is also practiced in the orthodox churches with one exception: in order for a subject to be mentioned by the priest during his sermon, one must pay. During the collection here we notice that the pastor, and the collector, are not left out.

The worship service in Moscow is an impressive event. We are welcomed by Martin Niemoller and Lukas Fischer — speak in German. The services are in German. After the service we must leave for another church at Podolsk, a small town south of Moscow. This chapel is filled with people. There are more people standing than sitting. The number of young people is increasing. They have brought their guitars and sing faster and more

"moderately" than the rest of the congregation. Someone whispers to us that a whole row is occupied by the "Initiative Baptists." They too sing a hymn which rather sounds like a protest song. Everybody, and above all the women, seem to display a slight fanaticism. It is a pity that they leave the service during the last hymn. The church's hearty welcome to us included a real party planned outdoors, but we have to be back in Moscow before midnight.

Monday, October 15 - Wednesday, October 17: We fly some 1,200 km. south-east to Wolgograd, (called Stalingrad until 1961). At the airport two men are waiting for us. During lunch I ask them about their work in the church. One is the vice-superintendent of the Wolgograd region, the other is area Minister of Cultural Affairs. We had greeted him earlier at the airport as a brother! At lunch we fall into an interesting conversation. Brother Karpow states that married couples of the church, who want none or only one child, will abruptly be expelled. The reason is simple: it is written "Be fruitful and multiply."

The politician expresses his friendly opinion that this is in conflict with the liberty of a Soviet citizen. We discuss that the churches expel openly and rapidly and thus lose many members yearly. One cigarette or a glass of vodka, leads to inevitable expulsion from the church. The motives are always very biblical. It is not uncommon that a woman who wishes to be baptised asks for a divorce. The church does not allow these women to remarry. Our impression grows ever stronger that our Russian Baptist churches have many problems which have nothing to do with their relationship to the State. And the almost caustic legalism of the Initiative Baptists goes much further. Here many questions. Aren't our brothers fighting on the wrong battlefield sometimes?

On two evenings we spoke with the minister of Cultural Affairs, first about the situation in the Middle East, and then about the religious situation in the Soviet Union; I am happy that here questions can be asked and no answer will be refused. Naturally our positions are clear cut. One believes that a new man can finally be created. I am pessimistic. Without the word of God, accomplished in Jesus Christ, we cannot make man anew. We also talk about the registration of churches. He explains in detail. I appreciate his honesty. We each have the feeling that we can talk with one another even though we clearly stand on different sides. He asks if he may attend the worship service, and he endures the two hours in the church's cramped space. Quite frankly I comment to him that I feel the church needs a meeting room twice the size of the present one. After, we talk about the sermon and of the possibility that younger brothers study theology in other countries. Contact with this Minister is one of the strongest memories of our trip. I would like to see him again one day. Some Baptist groups consider such contacts thoroughly objectionable. I cannot help finding this absurd.

The battle of Stalingrad meant the turning point of World War II. War memories are still very much alive here. On the hill, besieged for 135 days, stands today a monument to the dead of Mamjew - Kurgan, overshadowed by the 52 meter high statue "Mother Homeland." Thousands of visitors climb this hill daily. Young couples place flowers at the statue immediately after their wedding ceremonies at the town hall. The main impression one has here is that "such a thing must never happen again." If someone here at Stalingrad talks about peace I will take him seriously — here it means something.

Thursday, October 18 - Sunday, October 20: Flight from Wolgograd to Moscow, then to another airport by car, and a flight to Leningrad, a proud city with proud inhabitants. Today, it is snowing here for the first time, then once more the steel blue sky appears over the magnificent city. The church at Leningrad has 5,000 members also. Its renovated building was an Orthodox church with a large cupola. The treasurer tells us of the generosity of the members. In general it seems that the Union and the churches have very few financial difficulties. Our royal accommodations in first class hotels worries us a little, but we are continually assured that this is typical Russian hospitality and we should not even think about it.

The worship service in Moscow is an impressive event. We are welcomed by Martin Niemoller and Lukas Fischer — speak in German. The services are in German. After the service we must leave for another church at Podolsk, a small town south of Moscow. This chapel is filled with people. There are more people standing than sitting. The number of young people is increasing. They have brought their guitars and sing faster and more

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Sunday, October 20 - Wednesday, October 23: Direct flight from Leningrad to Kiev, the Ukrainian capital. Kiev, with many trees and lawns, is one of the most beautiful cities of the Soviet Union. Unbelievable the Sophie cathedral, built in the 10th century. Many people await us at the airport, including the superintendent and the vice-president of the Union, as well as two young girls from the choir with splendid flowers. We cross the Dnieper to reach the center of the town, approximately 130 meters from the river's edge. After ten minutes in the hotel we go immediately to the worship service with one of the four Baptist churches in Kiev. We note the large number of children present. The choir sing difficult numbers. The soloist is a doctor. I must preach as long as possible and as a consequence I establish a new record of almost an added half hour. On Monday night there is a service especially for us with the Second church in Kiev. Here too the building is filled clear to the door.

All 30 of the Kiev pastors are present because they don't have to preach today. The majority of the pastors practice a profession during the day. Presently the only theological study possible is a TV course sponsored by the Central office of the All-Union Council of Evangelical Christians-Baptists in Moscow. If the material is to be assimilated an examination must be passed. Many young pastors take these courses. There are some admirable persons among these young men. It is a pity that there is no real possibility of having a theological school. It is easy for these young pastors to get off on the wrong track because they work almost without instruction.

The churches are growing in spite of everything. A question that is great-ly discussed among the pastors is if one should have notes with him in the pulpit. After the service two brothers use me as an example to prove the theory that one can preach well and for a long time without notes (naturally I had had an outline, but it was at home in Ruschlikon). Michael Zhidkov understands and explained each church's situation to me so that I preached sermons other than those that I had brought with me. This was perhaps the most impressive experience of my visit — to speak to each church according to its particular situation. For this reason, after the service, there were always discussions with the pastors and members of the church. At the service in Kiev, the congregation sang to us for the last time "God Be With You Till We Meet Again" — and for the last time, hundreds of handkerchiefs. Tuesday a still longer visit to the Ukrainian Baptist Council office and then we take

the sleeping car from Kiev to Moscow. We arrived an hour late in Moscow in deep snow. It is a small miracle that Brother Ivanov's chauffeur was still able to drive us to the airport just before the departure of our plane for Zurich. We especially thank dear Michael Zhidkov, who, to the point of exhaustion, gave us explanations and remained with us in discussions and was a constant and marvelous translator. We are also very grateful to his dear wife who gave up her husband's company during our voyage, but was always at the airport or train station at any hour of the day or night to be with her husband and us.

Clinton Boulevard Church, Clinton: March 31 - April 5; services Sunday and 7:30 p.m.; Rev. H. Max Boone, associate pastor and elementary principal of First Church, Theodore, Alabama, evangelist; Rev. G. A. McCoy, pastor. (The evangelist attended MC and graduated from William Carey before going to N. O. Seminary. His son, Don, is minister of music and youth at Rocky Creek, Lucedale, and another son, Randy, is minister of music and youth in an Alabama church, while both are students at Mobile Baptist College.)

College Hill Heights, Oxford (March 31 - April 5; services at 7:30 p.m.; Tommy Wilder, evangelist; Roger Stacy, pastor.



Pictured is the front portion of a new \$800,000 Children's Center recently dedicated at Southwestern Seminary, Fort Worth. The center, which will serve over 200 preschool age children, was made possible as the result of a \$750,000 anonymous gift.

Southwestern Dedicates New Children's Center

(Continued From Page 1)

tion students who will use the center for practice teaching experience, two large study rooms have television monitors to observe activities going on in any of the rooms without disturbing the children.

As part of the dedicatory program, seminary student Olin D. Conner expressed appreciation on behalf of families like his in which the wife must work while the husband is attending seminary. Conner predicted that the new building will pay "future dividends for God's work."

Among those present for the dedication were Dr. and Mrs. Price, who have continued to live across the street from the campus since his retirement in 1956.

It was in 1915 that President L. R. Scarborough invited Price to come from Kentucky to Texas to start a "School of Christian Pedagogy" at Southwestern. Price came, and in the next 41 years built the religious education program of the seminary into one of the largest in the country.

Joe Davis Heacock, who succeeded Price as dean of the school and who retired himself last year, paid tribute to Price as a trail-blazer who was willing to face criticism in order to offer training for all areas of church chuch.

Sometimes, Heacock noted, Price first caught the vision of a possible church program, and his classes helped the churches to realize the potential in such areas as church recreation or publicity.

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By the time Price retired, the school that he had started with one student in 1915 had enrolled 6,000 students and graduated 2,250 and was offering 128 different courses.

The 1974 Founders' Day concluded with a luncheon for more than 200 "Men of the Metroplex."

Revival Dates

Morrison Heights Church, Clinton: March 31 - April 5; Garland McKee, Baton Rouge, La., evangelist; R. L. and Beth Sigrest, Yazoo City, music evangelist; Charles Gentry, pastor.

Trinity Church, Pearl (Ranikin): March 31 - April 5; Rev. Vance H. Dyess, pastor, evangelist; Mrs. Shirley Dyess, secretary in the Stewardship Department of the Mississippi Baptist Convention Board, song leader; services at 11 a.m. and 7:30 p.m. on Sunday and 7:30 p.m. each week.

Salem Church, Raymond: youth led; March 29-31; Fri. and Sat. at 7:30 p.m.; regular hours Sunday; David Raddin, Mississippi College, evangelist; C. A. Southerland, Mississippi College, singer; Rev. Harry F. Jones, pastor.

Clinton Boulevard Church, Jackson: March 31 - April 5; services at 10 a.m. and 7:30 p.m.; Rev. H. Max Boone, associate pastor and elementary principal of First Church, Theodore, Alabama, evangelist; Rev. G. A. McCoy, pastor. (The evangelist attended MC and graduated from William Carey before going to N. O. Seminary. His son, Don, is minister of music and youth at Rocky Creek, Lucedale, and another son, Randy, is minister of music and youth in an Alabama church, while both are students at Mobile Baptist College.)

Rocky Creek, Lucedale: March 31 - April 6; Rev. Bill Penley, of North Carolina, evangelist; Lloyd Young, Anniston, Alabama, singer; Rev. Sonny Adkins, pastor; services at 7:30 p.m. during week; 10:45 and 7:30 Easter Sunday.

Stanton, Natchez: April 14-19; Rev. Jerry Mixon, evangelist; W. C. Rainey, Jr., singer; Rev. John Paul Russell, Jr., pastor; services at 7:30 p.m. during week; 10:45 and 7:30 Easter Sunday.

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Meadow Grove Church, Brandon: March 31 - April 5; services Sunday 11 a.m. and 7 p.m.; weekdays, 7 p.m.; Dr. Dick Brogan, Director of Cooperative Ministries with National Baptists, Miss. Baptist Convention Board, evangelist; Bobby Callicutt, singer; Rev. J. T. Pannell, pastor.

West End Church, West Point: March 30-April 5; Rev. Alan Walters, Houston, Texas, evangelist; Ralph Simmons, Southaven, singer; Rev. V. Ray Walters, pastor.

Hickory Grove Church, Sumrall: March 24-29; Rev. Ronnie Jones, pastor, Ludlow, evangelist; Glenn Patterson, music leader; services at 7:30 p.m.; Rev. Odell Tebo, pastor.

North McComb: April 7-12; Rev. Oliver Ladnier, First, Magee, former pastor at N. McComb, evangelist; Paul Padgett, singer; dinner on the grounds April 7; weekday services at 12 noon and 7 p.m. with a covered dish lunch each day; Rev. Joe H. Ratcliff, pastor.

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Clinton Boulevard Church, Clinton: March 31 - April 5; services Sunday and 7:30 p.m.; Rev. H. Max Boone, associate pastor and elementary principal of First Church, Theodore, Alabama, evangelist; Rev. G. A. McCoy, pastor. (The evangelist attended MC and graduated from William Carey before going to N. O. Seminary. His son, Don, is minister of music and youth at Rocky Creek, Lucedale, and another son, Randy, is minister of music and youth in an Alabama church, while both are students at Mobile Baptist College.)

College Hill Heights, Oxford (March 31 - April 5; services at 7:30 p.m.; Tommy Wilder, evangelist; Roger Stacy, pastor.

State Baptist Student Convention president, David Jones, State, will preside and Ralph B. Winders, state Director of Student Work, is in general charge.

Reservations for lodging and meals should be made on blanks in the hands of all BSU directors and/or adult advisers and must be in the office of the Department of Student Work by April 2.

BSU Leaders To Gather For Training Conference

(Continued from page 1)
Witness — Charles M. Roselle; Witness — Myra Guldge; Missions, Ministry, and Social Action — Ken R. Prickett, Coordinator of Western Resort Ministries, Home Mission Board.

Other conference leaders include: BSU Presidents — Jerry J. Merriman, BSU Director, Mississippi State University; Baptist Young Women — Frances Shaw, Director, Baptist Young Women, Mississippi WMU; Directors, Adult Advisors — Ralph B. Winders.

Saturday afternoon will be devoted to the business session, which will include the election of officers; inter-campus group sharing; and an ori-

entation session for 1974 student summer missionaries. The newly elected officers will be installed at a banquet Saturday night with the students from Mississippi University for Women, and Miss Nell Green, BSU Director, in charge.

Officers who have served this year (1973-74) include David Jones, MSU, president; Lloyd Lunceford, Delta State, vice president; Cindy Boyd, Blue Mountain, secretary; George Satcher, Clarke, Jeanne Forrester, MSCW, and Conrad Howell, Wm. Carey, Exec. Com. members; Bradley Pope, MC, student director adviser; Larry W. Fields, student, Summit, pastor adviser, and Dr. S. A. Moorehead, Ole Miss, faculty adviser.

Missions will be featured Saturday night. Northeast Mississippi Junior College will report on the Ft. Lauderdale beach ministry of forty-four of their students during spring holidays.

The 1974 student summer missionaries will be presented and commissioned in a service to be led by Roy Smith, BSU director at Copiah Lincoln, and two appointees, Mary Lee Jones, MC, Guam, and Sam Sumrall, State, South Carolina, will give their testimonies. Ken R. Prickett, Coordinator of Resort Ministries in the West, Denver, Colorado, will make the missionary address.

Following Bible study by groups on Sunday morning, Mr. Roselle will bring the concluding message on the

subject, "For His Cause, I Commit Myself."

Jerry Talley, minister of music, Oak Forest Church, Jackson, will be music director and lead the worship sessions, and Dr. Raymond Crawford will lead three Bible study periods for the entire conference group.

State Baptist Student Convention president, David Jones, State, will preside and Ralph B. Winders, state Director of Student Work, is in general charge

Woman's Missionary Union

Auxiliary To Southern Baptist Convention

Meeting In Its 86th Year

June 9-10, Dallas, Texas

Dallas Convention Center Arena

Theme: "Listen To Your World"

Sunday Evening, June 9, 7:00 p.m.

Theme Interpretation, "My Father's World"—Sights and sounds of world missions through mixed media, produced by Foreign Mission Board

Sacred Concert, "Praisefest," congregation and guest artists:

Concert bass, Sidney L. Buckley, Easley, South Carolina

Concert soprano Irene Jordan, New York

Duet, Dan Meeker and Betsy Orr, Hardin-Simmons University, Abilene, Texas

Concert organist, Joyce Jones, artist-in-residence, Baylor Univ., Waco, Tex.

Concert pianist, George R. Beasley-Murray, professor of New Testament, Southern Baptist Theological Seminary, Louisville, Kentucky.

Announcements

Prayertime, James L. Sullivan, president, Baptist Sunday School Board

Music, "Tunes Old and New," Dan Meeker and Betsy Orr

Keynote Address: "Listen to Your World," Gardner C. Taylor, pastor, Concord Baptist Church, Brooklyn, New York

Concert, The Centurymen, directed by Buryl Red, New York . Max Lyall, Nashville, accompanist

'One World, One Lord, One Witness' (Reynolds-Seabough)

Medley, "His Call, Our Answers," (arr. Red)

Commissioning Service for new foreign missionaries, directed by Baker J.

Cauthen, executive secretary, Foreign Mission Board

Testimonies by new appointees

Solo, "The Lord Is My Light" (Allitsen), Irene Jordan

Monday Morning, June 10, 9:30 a.m.

Multimedia Theme Interpretation "My Father's World"

Praiseetime, Congregation and Sidney L. Buckley

Address, "Beyond the Ironing Board," Mrs. James Fancher, Jackson, Mississippi, author

Prayertime, Winston Crawley, director, overseas division, Foreign Mission Board

Concert, "Tunes Old and New," Dan Meeker and Betsy Orr

Address, "Sounds of Action in Evangelism," C. B. Hogue, director, division of evangelism, Home Mission Board

Honoring Alma Hunt:

To represent the state WMUs, Mrs. Lamar Jackson, Birmingham, president of Alabama WMU; Mary Essie Stephens, Montgomery, executive secretary of Alabama WMU

To represent WMU, SBC, Mrs. Robert Fling, Pleasantville, New York, former president, WMU, SBC

To represent the Southern Baptist Convention, Porter W. Routh, executive secretary-treasurer, SBC Executive Committee

Solo, "Here Is My Life" (Bartlett), Sidney L. Buckley

Address, Alma Hunt, executive secretary, WMU

Solo, Irene Jordan

Monday Afternoon, June 10, 2:00 p.m.

Multimedia Theme Interpretation, "My Father's World"

Praiseetime, Congregation and Sidney L. Buckley with Dan Meeker and Betsy Orr

Address, "To the End of Her Heartstrings" Mrs. James Fancher

Prayertime, Mrs. James Landes, Dallas, Texas

Piano Concert, George R. Beasley-Murray

Address, "Old World in the New," Mrs. George R. Beasley-Murray, Louisville, Kentucky, former president, Baptist Women's League of Great Britain

Hymn

Address, "The Word in the World," Eugene Nida, executive secretary, Translations Department, American Bible Society, New York

Solo, Irene Jordan

Thursday, March 28, 1974

BAPTIST RECORD PAGE 3

Business

Concert, The Bahamas Baptist United Choir, directed by Mrs. Ernest E. Brown, missionary to the Bahamas. Introduced by Mr. and Mrs. Dwight C. Clark, missionaries to the Bahamas.

Address, "A World Away," Anita Roper, missionary to Nigeria

Solo, Irene Jordan

Monday Evening, June 10, 7:00 p.m.

Multimedia Theme Interpretation, "My Father's World"

Praiseetime, Congregation and Sidney L. Buckley, with Dan Meeker and Betsy Orr

Organ Concert, Joyce Jones

Address, "To Every Tongue and Nation," Mrs. Olivia S. D. deLerin, El Paso, Texas, executive secretary, WMU of Mexico; WMU editor, Baptist Spanish Publishing House

Hymn

Prayertime, Arthur B. Rutledge, executive director-treasurer, Home Mission Board

Feature, "Missions Mosaics in Our Land," presented by Oscar Romo, secretary, language missions department, Home Mission Board, and featuring:

Samia Ammari, Arabic, catalytic missionary, Boston, Massachusetts

Juana Luz Garcia, Cuban missionary, Atlanta, Georgia

Jimmy Anderson, Creek Indian general missionary, Shawnee, Oklahoma

Kagenobu Nakamoto, Japanese general missionary, Houston, Texas

Richard deLeon, Spanish, former US-2 missionary, Southwestern Seminary student, Fort Worth, Tex.

Jerry Seale, director of work with the deaf, Baptist General Convention of Texas, Dallas, Tex.

Hymn

Address, "The Word in the World," Eugene Nida, executive secretary, Translations Department, American Bible Society, New York

Solo, Irene Jordan

WMU At Dallas

Commissioning Service

(Continued from page 1)

Jackson of Birmingham; Miss Mary Stephens, Montgomery, president and executive secretary respectively of Alabama WMU; Mrs. Robert Fling, Pleasantville, N. Y., former president of the SBC WMU; and Porter W. Routh, executive secretary of the SBC Executive Committee.

C. B. Hogue, director of the evangelism division of the Southern Baptist Home Mission Board, will also deliver a major address Monday morning on "Sounds of Action in Evangelism."

The morning and afternoon sessions will feature addresses by Mrs. James Fancher, author from Jackson, Miss. Mrs. Fancher, wife of a Southern Baptist evangelist, will speak on spiritual development of the woman involved in missions. Her morning topic will be "Beyond the Ironing Board" and her afternoon topic will be "To the End of Her Heart Strings."

The afternoon session will feature an address by Mrs. George R. Beasley - Murray, who will speak follow-

SBC President Lays

Wreath On Grave

Of Luther Rice

GREENVILLE, S. C. (BP) — Owen Cooper of Yazoo City, a layman and president of the Southern Baptist Convention (SBC), visited the grave of Luther Rice in rural South Carolina March 17 and laid a wreath at the resting place of the man he described as "the father of the Southern Baptist Convention."

Cooper described Rice, missionary and itinerant preacher, as "the man who more than any other individual kindled missionary interest in the hearts of Baptist people and in so doing gave them a sense of purpose, showed them the need for organization."

Rice, born in Northboro, Mass. in 1783, traveled throughout the eastern United States, preaching in the churches and raising money to support foreign missionaries. Ann and Adoniram Judson and others. Rice found Ann and Adoniram Judson and others. Rice found his warmest reception and greatest support among Baptists. He is frequently called "the father of Baptist foreign missions."

Rice became suddenly ill while preaching in South Carolina and died Sept. 25, 1836. He was buried close by the door of Pine Pleasant Baptist Church near Saluda, some 40 miles west of Columbia.

Pine Pleasant Church was organized in 1832 and had a strong congregation in the days when cotton was king among South Carolina farmers.

Now the surrounding area is cattle and pulpwood producing country and the congregation has dwindled to 62. Sunday School attendance was 19 on a recent Sunday.

Cooper, in South Carolina for two pulpit engagements, placed the wreath at Luther Rice's grave without fanfare on a mid-March Sunday afternoon. A small gathering of some 25 people were present. Cooper said he had visited the church in Serampore, India, where Rice was baptized by immersion upon becoming a Baptist, he had read sufficiently of his work to regard Rice as the man who laid the groundwork for Baptist denominational life in the United States and he wanted to visit the grave.

Criswell Calls Impeachment 'Great Disservice'

(Continued from page 1)

churchmen who, in his opinion, strayed from the gospel message as it should be preached.

"When a layman goes to church and there's a pipsqueak of a preacher rehashing what a State Department official knows 10 times better, the layman is bored and doesn't come back," Dr. Criswell said.

What the layman would like to know is: Does God say anything? Is there a word from the Lord?

If the preacher will give himself to that, the laymen will listen and come back and listen again."

He said the church today has lost its influence because it has become "a second-hand voice," repeating the social-gospel message taken from news commentators and others.



Cassettes For Missions Superintendents

NASHVILLE—"KEY LEADER CASSETTE" FOR SUPERINTENDENTS OF MISSIONS RELEASED—Hugh Chambliss (left), president of the Southern Baptist Convention superintendents of missions organization, receives the first copies of the "Key Leader Cassette" from Allen B. Comish (center), director of the Sunday School Board's church services and materials division, and Thurman Allred, church administration consultant at the board. The cassette is designed to update superintendents of missions concerning the board's current resources and materials. Contents will be revised each quarter and cassettes sent free to all superintendents of missions.

Bible Inspiration Discussed At Faith-Message Clinic

The change came about after Robert G. Torbert, ecumenical officer for American Baptist Churches in the USA, relayed a concern from the division of American Baptist Women that the theme's wording conflicted with ideals of the current women's liberation movement.

The change is significant chiefly in the English language, where the word "men" is interpreted not only as meaning mankind, as in the theme's context, but as particularly noting members of the male sex, a BWA spokesman said.

Gerhard Claas, general secretary of the Baptist Union of West Germany who is chairman of the Congress program committee, said that German and most other European languages would translate the theme using a word (menschen) meaning "people" without sexual connotation.

He said that when the committee selected the theme in July 1972, English speaking members had agreed on "men" both because it provided a completely monosyllabic theme and because the word "man" is generally used in English translations of the Bible to denote persons of both sexes.

"The scriptural text for the chosen theme reads in the King James Version: 'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' (2 Corinthians 5:17).

The change is significant chiefly in the English language, where the word "men" is interpreted not only as meaning mankind, as in the theme's context, but as particularly noting members of the male sex, a BWA spokesman said.

The second problem is "what is actually written." Hull said that some versions of the Bible have the story of the woman caught in the act of adultery at the beginning of John 8.

"Some Bibles have the story in brackets. Some have it down in a footnote, some in the back of the book of John. Some do not have it at all," he pointed out.

"And the doxology of the Lord's Prayer is in some editions and not in others.

"And into what English words do we translate the Bible?" Hull asked. An amplified Bible like the Living Bible has 80 per cent more words than the King James Version, he pointed out.

Hull reminded the listeners of the fury created by the Revised Standard Version of the Bible when "virgin" was translated "young woman."

"One of my favorite preaching themes is reconciliation," Hull said. "But when I read one version, the word 'reconciliation' was not there at all. It read 'Christ made us his point."

"The final problem faced by average Baptists is interpretation," Hull said. "An average Baptist will find passages dealing with the Sabbath but he will see more Christians meeting on Sunday, the first day of the week. The reader will find some who

believe in the practice of speaking in tongues and some who do not."

"And what will he do with the very poor teachings about washing feet? Very few practice that scriptural teaching any longer."

"If there is confusion over interpreting the plain verses of the Bible, what can we expect of the difficult ones," he asked.

Hull then asked his audience if the problems he mentioned were really problems. Answering his own question, the seminary dean said they were only by products of the central claim of the Bible, that "the Word became flesh and dwelt among us."

"God came to man," Hull said. "He accommodated himself to man's limits. He did not impose some language on man. He used man's Hebrew, his Aramaic, or his Greek. God gave his followers the Word and let the Word become part of their lives."

"God deposited His treasure in earthen vessels that the transcendent truth might belong to him," Hull said.

"When the average Baptist captures the truth," Hull continued, "he can pay the price of study to understand the best available version. He knows he misunderstands even the daily newspaper. A layman who hears the Word of God in one of your sermons knows he has encountered God, even if we preachers make mistakes in the sermon."

"The uniqueness is that God put his transcendent truth in a book written by humans," Hull declared.

At Shocco Springs

Regional Children's Conference Planned

A Regional Children's Leadership Conference will be held at Shocco Springs, Alabama, April 8-10.

Understanding curriculum materials and personal interest groups will highlight work with children in Church Training.

Dr. Mildred Crider, professor of childhood education and psychology at Mississippi College and Brooks Faulkner of the Church Administration Department, Baptist Sunday School Board, Nashville, will be featured speakers.

An interpretation of the Children's Church Training curriculum materials will be led by the editors of the materials. Editors include Mrs. Richie Whaley, Robert Brown, and Phillip Bennett.

Leading sessions that deal with "how to" in the area of planning, new church member training, worker and



Ham Faulkner



McIndoe Whaley

member enrollment, music, and creative activities will be: Ethel McIndoe, Consultant, and Willie E. Young,

Supervisor, Children's Division of the Church Training Department; BSSR; Richard Ham, Children's Music Consultant, Church Music Department, BSSB; and the editors.

The conference is jointly sponsored by the Church Training Department of the Sunday School Board, Mississippi Baptist Convention, Alabama Baptist Convention, and Tennessee Baptist Convention.

Sessions will begin with dinner on Monday evening and conclude with lunch on Wednesday.

Cost for the entire conference, including double room, meals, conference materials, and registration is \$26. A \$6.00 registration fee, part of the total cost, should be mailed immediately to Regional Children's Workers Conference, Shocco Springs Encampment, Box 886, Talladega, Alabama, 35160.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

A Visit To The Holy Land-2

Visiting The Desert And Mountains

For such a small country, Israel is made up of many types of landscape. Whether one is looking for the fertile plains, the well watered valleys, the rocky hillsides, the rugged mountains, the beautiful lakes, or the sweltering desert, he can find them all in this little land.

Looking at the land geographically, one sees Galilee with its hills, valleys and the sea of Galilee to the north; the coastal plain along side the Mediterranean Sea on the west; the mountainous area at the center crowned by Jerusalem itself; the Judean wilderness, the Jordan Valley and the Dead Sea to the east; and the desert and mountains to the south. One wonders how a strong nation can be built in such a rugged area, but Israel is doing just that. Before analyzing how it is being done, I am, this week, presenting a brief travelogue of my recent trip to the south, the desert and mountain area.

Moving south from Jerusalem one passes through Bethlehem, and then, through rocky hills and valleys, to Hebron. This old Arab city is the site of the tombs of Abraham and members of his family. These are located inside an ancient mosque or church, which has been built and rebuilt over many centuries. The town itself probably looks much as it has for long centuries past.

Leaving Hebron and moving on south, the hills gradually get lower, until the desert itself is reached. In Israel this is called the Negev which means desert. It is a rolling desert area, with sand hills and valleys everywhere, but in numerous places, especially around Beersheba, one finds cultivated fields of wheat, and other farm products. This has been made possible by the water system which has been developed to bring water from the Galilee and Coastal plain area, for use in irrigation. As a result, a new modern city, Beersheba, with more than 25,000 population, has risen where there long had been little more than a desert trading post. Factories and industry also have been established, and this now is the major large city in the southern part of the nation.

From Beersheba our trip moved deeper into the desert. Here are rolling barren sand dunes, with an occasional oasis. Deep in the desert is the famed kibbutz where Israeli leader David Ben Gurion lived. This is a farm and orchard area right out in the midst of an otherwise desolate land. Ever southeastward our road led deeper into the desert. Noon saw us at the ruins of an ancient Nabatean fortress along the trade route from Egypt to the East.

Driving on south one sees the area becoming even more barren with little sign of life. Then appears a modern small city, built adjacent to a military school for training in desert warfare. The ever present apartment buildings are here too. We fill our diesel-motored car with fuel at the one filling station along the highway. Gasoline is \$1.60 per gallon, so we decided that we did not have it so bad at home after all. Small cars are the ones used here, and public transportation.

Leaving this desert community, we immediately descended the side of a steep bluff into a broad valley that stretches toward high mountains to the south. These are the Sinai mountains to which we are headed. We know that we are not far from Kadesh Barnea, where the children of Israel rejected God's call to move on into the promised land, and turned back to the desert.

As we move on southeastward, the view gives evidence that there is a deep valley to the east of us, beyond the low mountains that are close at hand. Across the valley are much higher mountains. We learn that this is the same Jordan rift, which we have seen around Jericho and at the Dead Sea. It continues all the way to the Gulf of Akaba. Our road moves closer to this and finally winds down into it. Here we join a new modern highway which Israel has built from Eilat north to the Dead Sea, and along its shores until it joins the Jerusalem-Amman road.

As we travel south along this valley, which still is a barren area, with mountains on each side, we know that we are traveling near the path which the children of Israel followed as they moved northward to the place where they entered the promised land. Several impressions come to mind as one thinks of this. First, only God could have brought a host of people through this barren wilderness. Second, it was absolutely necessary for God to miraculously provide food and water, since there was no water available here. Third, one must have great respect for Moses as a leader, whom God had prepared for the task through his long previous experience in the land. Finally, it is not difficult to understand the children of Israel saying, "Let us go back

to the leeks and garlic of Egypt." I shall preach on Moses with new understanding, after visiting here.

The journey continued southward to Eilat at the northern tip of the Gulf of Akaba, or the Red Sea. Passed were the sites of Solomon's copper mines, and at Eilat itself was the place where Solomon's navy was based. The children of Israel touched this place. It is called Ezion Geber in the Bible story.

Eilat is a modern city which has been built by Israel since capture of the area in 1949. Growth in the beginning was slow and the population had reached only 800 by 1956. However, today the population is well above 12,000 and the city is prospering. It has a modern airport, a splendid port, fine industrial and business areas, outstanding hotels, up-to-date housing, etc. A pipeline leads from here to the coast at Ashkelon carrying oil for refineries at Haifa. Other industries are here, and the city will continue to grow in importance. The water of the Red Sea here is as blue as any ocean water we have seen anywhere. We were told that the morning sun brings a red tint, giving the sea its name.

We moved southward from Eilat over a good highway that took us along the sea for many miles, and then away from the sea through mountain valleys and passes. At an oasis by the seaside a Bedouin community stood near the ruins of an ancient fortress. Further on we came to a kibbutz in the desert by the side of the sea, where farming is being done, orchards have been planted, and a community has been developed. These hardy pioneers found water, and are making the desert come alive. Our guide asked the young Jewish leader what they would say if he wanted to join them. He was asked, "How old are you?" The answer was thirty-nine, and he was told that he was too old. Only young Jews under thirty can join this group in building a new life in the desert. In a small but modern clubhouse in the community, we were served cold Coca Colas, and I

could not keep from thinking that if Baptists were as missionary as the Coca Cola Company, we should have witnesses everywhere. I have yet to visit a country or area where Coca Cola has not reached.

From this community we journeyed on south, through the barren, treeless, and even plantless hills, moving ever closer to Sharm el Sheikh, which is at the tip of the Sinai Peninsula. However, this is a disturbed area, because of the conflict with Egypt, and we were not allowed to go that far. Neither could we reach the Sinai site of the traditional giving of the law, because the roads led through these closed areas. We could have flown in but our schedule did not provide for that. We were in the Sinai mountains, however, probably not more than forty to fifty miles from the site.

Our journey southward ended at a kibbutz by the sea called Dahab, where another group is building a new community by the sea, under the shadow of the Sinai Mountains. After a lunch there, we headed back for Eilat, where late that evening our tour group took a plane back to Tel Aviv. That night we were in a modern hotel in the city of Herzlia. After a walk along the beach of the Mediterranean, we retired to rest and prepare for more travel in the days yet to come.

We had been to the desert. We had walked (and rode) where Moses, and Abraham, and Isaac and Jacob, and others had lived, and walked. Many memories of the Bible record passed through our minds as we thought of what we had seen.

On the morrow we would walk in old Acre, traverse the plain of Sharon, visit ancient Caesarea, go into the Philistine country, and spend some time in the Gaza Strip.

Next week we shall tell of these and other visits, and seek to interpret them in the light of Bible prophecy. There appear to be many evidences that a prophecy is being fulfilled in Palestine today.

"Church: The Sunday Night Place"-3

Opportunity For Christian Witnessing

We have seen two reasons for Christians attending their churches on Sunday night. First is membership; second, need for worship, fellowship, training, and spiritual growth. Now let us consider another.

Christians should be in the church on Sunday night for the sake of Christian witness. Every Christian is a witness for the Lord. It is his God-given purpose to show Christ to the lost world about him. Attendance at the services of his church on Sunday night is a witness to others of what Christ means in his own life.

What witness am I giving to the lost man, if he knows that on Sunday evening, while services are in progress at my church, I am sitting at home watching the television, am out at the ball park watching a game, or am attending parties or social functions? Will I be giving as strong a witness of what

Christ means in my own life, as I would be if I were in attendance at God's house? I think not.

Moreover, the Sunday night services offer a means of learning more about witness, and also of actual activity in witness. The Church Training program includes in its curriculum training in personal witnessing and winning people to Christ. The discussion and dialogue there, certainly has helped many to become better witnesses. Furthermore, the Sunday evening worship service, often is an evangelistic service, planned to be far more like a revival service, with an atmosphere and a preaching program that is directed at winning people to the Lord.

Here, then, is an important reason for making the church the Sunday night place. A proper program, and a large attendance, can mean that more people will be won to the Lord Jesus Christ.

NEWEST BOOKS

THE FIRST BAPTIST CHURCH IN AMERICA by Graves and Adiam (Baptist Sunday School Committee, 237 pp., paper, \$1.25) This book appeared in 1928 as a reprint of an 1887 volume, and evidently has had several reprints since then. Its thesis is that the first Baptist church in America was not founded by Roger Williams but by John Clarke. It is an interesting study of early Baptist history in America.

THE LITTLE BAPTIST by J. M. Martin (Bogard Press, 182 pp., paper, \$1.00) A book written by a noted Mississippi Baptist preacher of the 19th century. The book is a study of Baptist doctrine in the form of novel concerning a girl. The book includes conversations between Baptists and others, in which Baptist doctrines are examined. The book will bring a clearer understanding to Baptists of the New Testament teachings which distinguish them from others.

EGYPT IN BIBLICAL PROPHECY by Wilbur M. Smith (Baker, 256 pp., paper, \$2.95) Paperback reprint of a book first published in 1957 which carefully studies all of the references to Egypt in the Bible. Dr. Smith is one of the great conservative, biblical scholars of this generation and this book is of utmost importance to those who would understand what is happening in the Near East today, especially as it relates to the Bible.

A CONCISE HISTORY OF BAPTISTS

by G. H. Orchard (Bogard Press, 382 pp., paper) A reprint of a book that has been in print almost a century and a half. It presents the successionist view of Baptist history, the author believing that Christ set up the church as a local, visible body, while he was here on the earth; that it has continued to exist through all ages since then, and that Baptist churches of today, are successors of that first church. Many Baptist historians of today, and even of the past, reject this view, saying that the succession is only in a spiritual sense, or that Baptists actually are a product of the reformation. Orchard relates Baptists to some groups back through the ages, which certainly were not Baptist in all their position, but who, according to him, held to basic and essential doctrines of a New Testament church. Whether one agrees with the author or not, he will find this to be a most interesting study of church and Baptist history. It should be read and studied carefully, before its thesis is rejected.

STOP THE WORLD, I WANT TO GET ON by C. Peter Wagner (Regal Books, 136 pp., \$1.95) In this book the author explains the structure of missions, the call of the missionaries who staff them, and the people they strive to reach. Questions today's kids are asking are given attention: "Does God have a slot in world missions for me?" "How do I get involved?" "Whom do I write to?" "Where do I turn for help?" "What do I need to know?" "What books should I read?" "What's the next step?"



PRISONERS OF DARKNESS

THE BAPTIST FORUM

No Coast Easter "Solid Rock Festival" Scheduled This Year

Dear Dr. Odle:

We've been receiving letters recently from youth groups over our state asking about our Solid Rock Festival, which we have been holding at Easter for the last three years. Many of the young people's groups who come to help us sing will contact us in advance and we make reservations for them on program and they have an allotted time. However, many church groups and young people come to participate in the Solid Rock Festival, some to witness, some to perform, some not to perform but to witness and pass out tracts.

Due to the energy crisis and also to a lessening of interest on the part of young people of our area, the promoters of the Solid Rock Festival feel that our energies could be better spent in some other areas. Mrs. Wesley Ellis, the pastor's wife at the Handsboro Baptist Church, who has really been heading this thing up each year, talked to me by phone and wondered if it would be wise to put a note in the BAPTIST RECORD just stating that the Festival would not be held and state the reasons why. Thank you so very much for your attention to this matter.

J. W. Brister, director
Gulf Coast Bapt. Assoc.
114 Dedeaux Rd.
Gulfport, Ms.

A Woman's World Reaches Far Beyond the Ironing Board

Wida Fancher

In practically any discussion on relevant issues an invariable entry into the dialogue will go something like, "I think a person should have the right to choose," or "It's his choice. That is his right."

Listening to and participating in such a discussion recently, I began to wonder if perhaps we are kicking the word right around the way we have battered the word love. So I headed for my dictionaries — five of them. After lengthily comparing the yield of their pages, I concluded that we're using the word properly, but that we have become a bit shallow in being sure of its implications.

Simply by being governed under the American system, I am guaranteed the right of life, liberty, and the pursuit of happiness, all sorts of mechanisms having been effected to back this guarantee. So far, for me, they have been successful. I am alive, I am free, and happiness has required a minimum of pursuit.

A right is that due one by moral and/or legal claim. The legal claims we know about and accept easily — the right to vote, to own property, to be protected by law, etc.

The rights by moral/claim sort of slither away from us because they deal in abstracts — the main abstracts being goodness and badness or whatever synonyms you might prefer for these. Every definition I can find of moral and related words includes these two abstracts.

It is the right of youth to be protected. It is due him by moral claim. Protection means protection from consequences and ideas beyond his maturity to deal with.

Many of our decisions as parents are made in the light of what we consider our duty, and I've always been conscious of an unsettled, nagging inability to put into words an added dimension which I know is there. Now I think I have it: besides its being our duty, we make our decisions about the boys in the light of their rights — those due them by moral and legal claim. One of those rights is the right to be protected from anything — even themselves, sometimes — until they develop to assume their own protection or to be able to assume the consequences of their actions.

Instead of saying that parental decisions range all the way from limiting Cokes to limiting car use, all the way from an excursion to The Exorcist, and a million more, let's say that the right of a youth to be protected ranges all the way from limiting Cokes to limiting car use, all the way from an excursion to The Exorcist, and a million more.

Instead of saying that the joy in being a parent lies in watching your youth grow in maturity to the point of more decisions of his own, let's say that the joy of growing up is in developing responsibility and being extended privileges equal to your responsibility.

It's your right to be protected. Enjoy it.

Chances are your adult life will be less tense and troubled.

LEONARD RAVENHILL: If God could turn some of us inside out he might send us to turn the world upside down.

IAN MACLAREN: Let us be kind to one another, for most of us are fighting a hard battle.

The Baptist Record

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'The Exorcist' -- Billy Graham Reads Book, Refuses To See Film

CHICAGO (RNS) — Evangelist Billy Graham said here that he doesn't plan to see "The Exorcist" because he thinks if he were to see the movie, I would be opening myself up to satanic forces."

He commented on the controversial book and movie, and other subjects, at a press conference while he was in Chicago to speak at the 25th anniversary dinner of the Greater Europe Mission.

Mr. Graham said he has read most of the book, and added, "My wife and I both read it and then tore it up and flushed it down the toilet. I didn't want it around."

He declared that "toe" are elements here that I don't totally understand. But I do believe there is a devil and I believe demons do possess people. I believe demons can harass people. Demons can influence believers but I don't believe believers can be possessed by the devil. I think we're dealing with a very dangerous and very strange situation."

The 55-year-old evangelist described some of the strain involved in preaching at a mass crusade. "I probably could not preach over a long period of time in these big stadiums," he said. "I can get up and talk in a church or a small auditorium, say under 10,000 (seats), and hardly know I've talked. When I talk in a stadium that seats 40 or 50 thousand it's such an exhausting experience."

Mr. Graham recalled that "I used to read that Billy Sunday stayed in bed all day long and I used to think what a lazy person he must have been, but now I understand. It takes me all day long to get up enough strength to preach at night at these big stadiums. That was not true 15 years ago. But at my age..."

He described some of the things that happen in the evangelical world when a prominent person like singer Johnny Cash makes a public profession of faith in Christ.

"One of the things that happens in the evangelical world is that when a person like that does come to Christ hundreds of evangelicals immediately pull at him," Mr. Graham said.

20 Years BSU Director, USM

Students Honor Louie Farmer, Jr.



Rev. Louie Farmer, Jr. is pictured with his daughter, Reva (Mrs. Gerald Daniels of Clinton) and granddaughter, Marian. Mr. Farmer is a former Baptist student director at USM for 20 years. The scrapbook he holds contains letters of congratulation and appreciation.

During the program, speakers talked on variations of the topic, "Twenty Years of BSU With Brother Louie." Rev. Ralph Winters, director, Department of Student Work, Mississippi Baptist Convention Board, told of the progress of BSU in Mississippi during the past twenty years. Dr. Don Stewart, professor at William Carey College and Brother Louie's first BSU president at Southern, spoke on BSU at USM.

Jeri Manning, 1973 graduate of USM, former secretary of the BSU office and former BSU officer there, spoke on "A Student's Relationship to Brother Louie." Also she made the presentation of a scrapbook of letters of appreciation, compiled for the occasion as a special anniversary gift.

After Brother Louie had responded with reminiscences of years in student work, and had given a testimony,

and I certainly think the Southern Baptists will go on being Southern Baptists. We sometimes feel we don't need anybody."

In response to questions about the energy crisis and other political and economic problems, Mr. Graham commented:

"It (energy) has made us all aware of our limitations as a nation. I think the inflation problem is going to get worse. . . This happened at the start of both world wars. People lose confidence in paper money."

"I think the Vietnam war, Watergate and all its furor, the inflation crisis, the crisis the British are facing politically, the crisis we are facing politically, all of this . . . well, we should listen to God while we can."

Privileged Communication

By Chaplain (CPT) R. E. Maples
Office of the Staff Chaplain
APO San Francisco 96331

One of the unique qualities of the chaplain's ministry is the aspect of privileged communication. This means that conversation revealed to him in private will not be discussed to any other individual either in public or private. The Chaplain is honor bound to hold in high regard the confidence that was given him. No court in the land can demand the revealing of any comments made during those counseling sessions. And with rare exception most ministers hold to a rigid standard of high professional ethics.

On the other hand, there is a sense in which the minister is honor bound to reveal all he knows — for he is to preach the unsearchable riches of God. He is to unveil the hidden secrets of the Almighty. He preaches the full counsel of Heaven. He tells all he has personally experienced, known, heard, or seen.

Every congregation in the land needs to hear him publicly confess his own inadequacy to the task, yet thunder forth a prophetic note for our day.

What a contrasting pull of life that this presents to any preacher! He is to keep secret the confidences of men, yet reveal all concerning the mysteries of Almighty God.

The minister must not reverse his commission and release the confidences of men and hide the unsearchable riches of God.

What parishioners talk about to the pastor must not be divulged. What God talks about to the pastor must be spoken from the highest mountain. Keeping the secrets of men is called privileged communication. Sharing the secrets of God is also a privileged communication. As we make ourselves available to man and God may we be guided by wisdom from above that we'll know when to speak and when not to.

This week he and his wife, Susie, were on program at the state WMU Convention in Starkville. On a sunny Saturday a couple of weeks ago I saw them at Camp Garaywa, at Queens' Court. Their Missions Fair exhibit reminded me of the crafts shops in Tlacuequepa, with bright embroidered blouses, Aztec calendars, silver jewelry, ponchos, and pottery.

I first met the Hartfields in Guadalajara in 1966. At that time, their home was open to MKs who wished to go to the American High School in that city. Since then, however, they have moved to Mexico City where Mr. Hartfield is president of the Mexican Baptist mission, the group of Southern Baptist missionaries serving in Mexico.

Late last summer they moved to 2334 Coronet Place, Jackson, Ms., for their furlough year — missionary house owned by the Alta Woods Church. "This is the first time in 20 years that we have lived in Mississippi," Mrs. Hartfield explains. "And we are really enjoying it. This has been an even greater furlough than the one we had in Maryland — and we would not have thought that possible." Missionaries to Mexico stay on the field usually around four years between furloughs.

He was Baptist student director at Clarke College from 1946 until March, 1954. Before going to Clarke he was associate pastor at First Church, Weatherford, Texas, and First Church, Orange, Texas.

He led youth tour groups to the Baptist Youth Conference, Stockholm, 1949; the Baptist World Alliance, London, 1955; the Baptist Youth Congress, Toronto, 1958; and the Baptist Youth Congress, Beirut, 1963. During the summer of 1967 he was BSU missionary to Puerto Rico.

Mr. Farmer was married to the former Mildred Melton of Oklahoma. Mrs. Farmer (whom the students affectionately called "Mrs. Louie") died last year on March 14.

His daughter, Reva (Mrs. Gerald Daniel), her husband and young daughter live in Clinton.

Others who did not know of this occasion in time to send a letter for the scrapbook and who would still like to write may address letters to Kathy West, USM Box 709, Hattiesburg, Ms. 39401 or may of course write directly to Mr. Farmer at Box 332, Southern Station, Hattiesburg.

Carol Ann Lowther was in charge of the reception with Darlene Porter and Diane Kopszyk helping. Karen Stephens sat at the guest register.

"Please accept my gratitude for giving me the 30-minute Sunday morning program. You have come to mean for me a special blessing in song and message during these months of loneliness following my husband's death. This day you discussed being at home. My need is to regain the security of being again at home with Jesus. . . ." — Mrs. G. Charlotte, N.C.

"Listen and watch the 'Spring Street, U.S.A.' program every Friday morning. It gives inspiration to my heart and makes my day a golden gem. I pray that somehow you will be able to air your program every morning. . . ." — Miss W., Orlando, Texas.

Since the program was first aired last March, some 6,500 persons have taken the time to share their response to it. More than 1,500 have registered "definitely positive" reactions, ac-

Missionaries On Furlough In Mississippi

By Anne Washburn McWilliams

Missionaries on furlough in Mississippi: What do they do? You'll never find them goofing off. They may visit their Mississippi relatives, and they can manage to rest and play a bit, but mainly they stay busy promoting the cause of foreign missions.

The missionary on furlough sets up his own schedule of speaking engagements in churches, at camps, at conventions, at schools of missions, to civic groups, and so on. He takes advantage of opportunities to talk with individuals interested in becoming missionary recruits. In fact, a special department has been created by the Foreign Mission Board in recent years, called the Division of Furlough Ministries.

The following article is the first of a series on Mississippi foreign missionaries and what they do while on furlough. At present, there are at least thirteen on furlough in the state.

Jim And Susie Hartfield Of Mexico

Now that spring has come again to Mississippi you may see Jim Hartfield fishing at the reservoir or playing golf somewhere in the Jackson vicinity. And again, you may not. He may not find the time. But that's what he says he likes to do in the spring.

This week he and his wife, Susie, were on program at the state WMU Convention in Starkville. On a sunny Saturday a couple of weeks ago I saw them at Camp Garaywa, at Queens' Court. Their Missions Fair exhibit reminded me of the crafts shops in Tlacuequepa, with bright embroidered blouses, Aztec calendars, silver jewelry, ponchos, and pottery.

Since missionaries on furlough must participate in at least six world missions conferences a year, these were placed on the Hartfield's schedule, one in Florida.

Their church membership this year is in Alta Woods, where they try to help out any time they are in town. "We really appreciate the privilege of living in their missionary house. It has been a great help and a wonderful experience!"

Missionaries must carefully guard and hoard precious bits of time to spend with their relatives in the States. Mr. Hartfield's parents, Mr. and Mrs. P. E. Hartfield, live not too far from Coronet Place, at 119 Lockwood Circle in south Jackson. (When I was a member at Daniel Memorial, I could always depend on seeing this faithful couple every Sunday, about the fourth row from the front, on the right side of the sanctuary.) Mrs. Hartfield's father, Oliver R. Armstrong lives at Petal and he is a member of Peta-Harvey Church. Their son, Paul, is a student at the University of Southern Mississippi.

One seminar in Nashville was especially designed for Mr. Hartfield and another missionary, in the area of administrative leadership.

Also he is doing a writing assignment, in long-range planning for the

First, Albuquerque Calls Mississippian

(Continued from page 1)

resident requirements toward a Doctor of Ministry degree. While in Waco he has served as Chaplain - on Call for the Holiday Inn Waco West. In 1972, he was Vice President of the Waco Baptist Ministers Fellowship and he has served on the nominating, youth and finance committees of Waco Baptist Association.

Mr. Chapman was ordained to the gospel ministry in 1966, by Bellevue Church, Memphis, when Dr. Ramsey Pollard was pastor. His wife, the former Sarah Jo Francis of Memphis, is a registered nurse and they have two children, Chris, 9, and Stephanie, 6.

Chapman

Christ in this new and exciting way," he replied recently to one critic.

Thirty-four half hour "Spring Street" programs have now been taped and are being seen on television stations across the nation. The last eight were videotaped in January. Television carries an immense price tag. Whether any more shows are produced will depend on whether Southern Baptists think the program is worth continuing.

The 1974 Annie Armstrong Easter Offering goal is \$7.2 million, and \$150,000 of it is designated for evangelistic television broadcasts.

If the \$7.2 million goal is reached, 30 percent of all funds received in excess of the goal will go to "Spring Street, U.S.A."

Future Of Spring Street, USA, Depends On Mission Offering

By Toby Drum

Every day brings an increasing flow of response to "Spring Street, U.S.A." the weekly evangelistic television program sponsored by the Southern Baptist Home Mission Board with the cooperation of the Radio and Television Commission. Here is a sample of the mail:

"Please pray for me. I saw your program just because my car wouldn't start. Thank you. Maybe I can sleep tonight without a pill or a drink and maybe the lump of fear in my stomach will disappear. I hope you can read this. I am writing it before I lose my courage." — Anna H., Montgomery, Ala.

According to C. B. Hogue, director of the HMB's Division of Evangelism.

Many registered their positive reactions in letters that also included requests for free recordings or some of the other free offers advertised on the program.

But like the people who wrote the letters from which the above quotations were taken, many hundreds also shared the fact that the program has brought a change in their lives.

Some have come to know Christ through the singing of the Spring Street Singers, the testimonies of the guest stars, and the preaching of Kenneth Chafin.

Others have been brought to a closer relationship with Jesus or simply gained strength to face daily prob-

lems — an alcoholic husband or wife, the loneliness that lingers after the death of a love one, or strained relationships with family members or friends.

There have been some negative letters, too. About two dozen out of the first 2,500 have objected to some aspect of the program — the regular music, "too much movement" by the singers, or some of the guest stars.

Hogue acknowledges that some of the earlier programs have had flaws. "I am especially concerned to see less time spent on things secular and more time on things sacred, to seek out guests with more convincing testimonies for Christ, and to take the best advantage possible of the marvelous opportunity to share

Christ in this new and exciting way," he replied recently to one critic.

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Thursday, March 28, 1974

Names In The News

Glen Mullins, pictured, was licensed to the gospel ministry on March 10, at Immanuel Church, Natchez. He is married to the former Patricia Calhoun and is the father of two children. He is available for pastoral or supply work and can be contacted at 445-4777 or 468-6336, Natchez, Miss.

Mrs. Jean Lipey, Otey of Murfreesboro, Tennessee has been named the new Alumnae Association President for Blue Mountain College succeeding Mrs. Joyce Beasley of Tupelo.



Rev. Frank Gunn, pastor, First, Biloxi, and his family celebrated their second anniversary in Biloxi, March 17. The Personnel Committee treated them to dinner out on Friday evening. On Saturday Mrs. Gunn received a corsage while Mr. Gunn received a boutonniere which they wore on Sunday. Following the evening worship service the church honored the Gunn family with a reception. A significant



Billy Carroll (l) and John Hibun (c), music director and pastor from McDowell Road Church, Jackson, were honored during a recent Texas Baptist River Ministry Retreat, near Austin, Tx. Elmin Howell (r), coordinator of the Texas Baptist River Ministry, recognized the church for taking summer mission trips to the Rio Grande, along the Mexican border, for the past three years.

part of the day of recognition was that at both morning services a Personnel Committee member led the church in a prayer of gratitude for the past and asked for guidance as the church continues an exciting ministry.

PONT WORTH (BP) — Charles G. Fuller, president of the Baptist General Association of Virginia, has been elected chairman of the Southern Baptist Radio and Television Commission's board of trustees. He succeeds James L. Pleitz of Pensacola, Fla.

Guest Day At Clarke, March 30

"From Where you Are To Where You Want To Be" is the theme for the annual Spring Guest Day, set this year for Saturday, March 30. In anticipation of a big crowd of high school students, parents, and returning alumni, the Student Government Association, under the leadership of President David Carr and Vice-President Donald Pendergrast, has begun committee work to insure the effectiveness of the day's activities.

Campus tours, culminating with a reception hosted by President and Mrs. Comperre, will begin the activities following registration in the college library.

A highlight of the morning program will be a musical presentation by the Clarke College Singers under direction of James B. McElroy, Choral Director. Special afternoon entertainment will be provided by "Maranatha," singing group from Hattiesburg.

Conferences with faculty members and administrative personnel will provide both young people and their parents an opportunity to focus on specific areas of interest, and to gain direct information concerning curri-



Mike Miller, Director of Admissions at Clarke College, is busy at his desk making preparations for Spring Guest Day, Saturday, March 30.

culum, enrollment procedures and expenses.

Visitors who will be coming from one hundred or more miles away, will be provided Friday night accommodations in the Clarke residence halls at no charge. No reservations are necessary, but such guest are requested to bring their own linens. The Friday evening meal will also be provided for these individuals, and a musical drama entitled "Celebrate Life" will be presented by the Clarke College Chorus, under direction of Clark Adams.

For COLDS take 666



BORDEN



Jackson, Miss.

MasterControl To Mark 15th Year

At the end of the fabulous fifties, "MasterControl," a radio program that encourages listeners to live a "life controlled by the Master, Jesus Christ," was offered to broadcasters across the nation by the Southern Baptist Radio and Television Commission.

It was accepted for airing on less than 10 radio stations. As the weeks went by the number of stations airing the program grew.

The fabulous fifties moved into the swinging sixties, then the seventies and, beginning March 31, "MasterControl" will mark its 15th year in broadcasting. The anniversary observance will continue through April 7 and April 21. The April 14 broadcast will have an Easter theme.

After taking nearly 12 years to reach the 400 station mark, "MasterControl" wavered there until Charles Yates, who joined the Radio and Television Commission shortly after graduation from Baylor University in 1970, became its producer two years ago.

In those two years, "MasterControl" has jumped to its present figure of 645 stations across the country. It is aired around the world on the American Forces Network radio stations.

While announcers have come and gone and producers have changed, the basic format of the show has remained constant.

It continues to offer top music, interviews, comments, and entertainment.

"MasterControl," a departure from normal religious broadcasting when it began, is the result of a trip that Dr. Paul M. Stevens, president of the Radio and Television Commission, made to the grocery store.

Dr. Stevens will be present during the show's anniversary observance to tell listeners, "while I wanted for my wife to finish shopping, I wandered into the soap display and discovered all kinds of soaps, packaged in many different sizes, boxes and colors."

"There were soaps for all kinds of

cleaning. I discovered that all these soaps were manufactured by just a few major companies whose main objective is to sell soap. To do that, they'll package it any way the customer wants it."

"It dawned on me that we could do the same thing with gospel broadcasting. We could put it into various entertainment formats that people want without changing the message at all."



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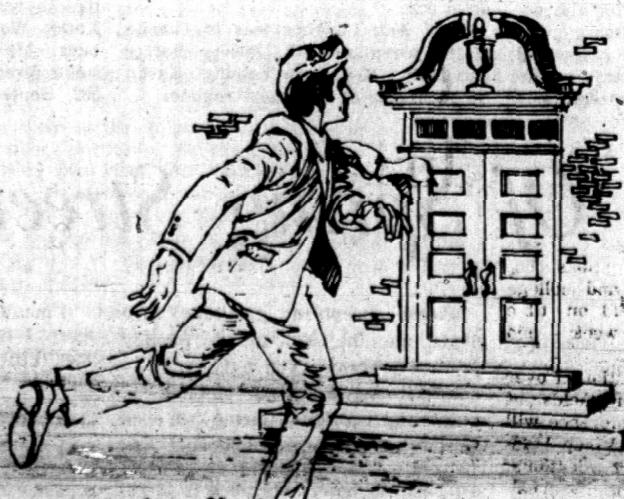
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Overcoming Human Barriers

By Clifton J. Allen

Acts 8:4-40

The fire of a great persecution, which began with the death of Stephen, did not wipe out the Christian movement. It rather caused the spread of the gospel into Judea and Samaria. Saul of Tarsus was the recognized leader of the persecutors who ravaged the church with determination to try to destroy it. All the believers, save the apostles, were driven from Jerusalem; but wherever they went, they gave their witness for Christ. The purpose of Christ that the

gospel should be preached in Judea and Samaria and out to the end of the earth was beginning to have fulfillment. In spite of barriers of prejudice and language and ignorance and covetousness and persecution, the gospel of salvation was reaching out toward all the peoples of the earth.

The Lesson Explained

Philip Preaching In Samaria

Philip was one of the seven in the Jerusalem church chosen to supervise the relief ministry to the poor. He must have been less bound by traditional prejudice against non-Jews, for he went to Samaria. His preaching attracted earnest attention, all the more because of the power given him to work miracles. This special power and the signs which he did confirmed the

reality of the risen Christ and the truth of the Christian message. The power of evil in many lives was broken. Many accepted the gospel message, and there was great joy in the city.

The news of the revival in Samaria quickly spread to Jerusalem. The apostles sent Peter and John to Samaria to investigate. They now prayed for a definite outpouring of the Holy Spirit to confirm this extension of the gospel among people of another race. The converts had been baptized. But something was needed to show the approval of God. And some sign was given — what it was is not

known — to confirm the presence of the Spirit in the lives of the believers. The Beginning Of Simony Verses 18-24

The word "simony" had its origin in the attempt of Simon Magus to bribe Peter and John to convey to him a power to control the giving of the Spirit. When he saw Peter and John lay their hands on believers with some resultant evidence of the Spirit's presence, Simon immediately thought of how he could become rich if he could do what the apostle had done. His thinking was controlled by his greed for gain, and not by any spiritual perception born of conversion.

Peter's rebuke was forthright and severe. He wanted to protect the believers against an erroneous understanding of the Spirit. Peter also wanted to impress upon Simon Magus the depth of his depravity and wickedness in trying to exploit the religion of Jesus. Hence Peter called on Simon Magus to repent of his wickedness and to pray for forgiveness. The

depth of his guilt seemed certainly to indicate Peter's conviction that Simon's profession of faith had not been genuine. Simon's plea to Peter seems to reflect more of fear of terrible consequences of judgment than a feeling of desire for forgiveness. At least we should learn that money cannot buy God's gifts.

The Conversion of the Ethiopian Verses 25-31

It seems that Peter and John learned from Philip's ministry in Samaria a deeper meaning of the universalism of the gospel. As they returned to Jerusalem, they preached the gospel to many villages of the Samaritans, surely overcoming some of their own prejudice against persons who were not Jews. Surprisingly, Philip was directed by an angel of the Lord to leave the revival taking place in Samaria and to go to a region south of Jerusalem, even a desert road toward Gaza. Not by coincidence, but in the providence of God, Philip encountered an Ethiopian eunuch, a high official of the queen of Ethiopia who had charge of all her treasure. He was a Gentile, and almost certainly a God-fearer, because he had gone to Jerusalem to worship

BAPTIST RECORD PAGE 7
Thursday, March 23, 1974

and was now returning to his home. Philip responded to an impression from the Spirit to speak to the eunuch. When he heard him reading from Isaiah, he tactfully inquired if he understood what he was reading. This opened the way for the eunuch's response that he needed someone to guide him; and this of course opened the way for Philip to use the passage, so clearly pointing to the sacrifice of the Suffering Servant as a basis for telling the eunuch the good news about Jesus Christ. The Holy Spirit acted through Philip's obedience and understanding to bring the eunuch to the point of true faith in Jesus as the fulfillment of prophecy and as the one whose atonement made possible the forgiveness of sins. It was natural that the eunuch desired to be baptized in a declaration of his faith. At a place where he saw water, the chariot was stopped. They both went down into the water, and Philip baptized him.

Layman's Gift Largest In Clear Creek's History

PINEVILLE, Ky. (BP) — Clear Creek Baptist School here received a gift of \$90,203.72, the largest single contribution in the school's history.

D. M. Aldridge, president of the school, said the gift came from the estate of the late H. C. Vires, a veteran mine operator and Baptist layman from Jackson, Ky.

"This timely donation will materially strengthen the missionary - evangelistic outreach of our ministerial training school," Aldridge said.

ship, he can find courage to face anything. Jesus was able to face the angry mob and the cruel cross.

For a brief moment, we are allowed to see the human heart of Jesus. The struggle over the cup was real. But in communion with the Father, the victory was won. The sacred experience in the garden of Gethsemane sheds light on the "Anointed One" God sent to save us from our sins.

In time of sudden stress or peril, men pray. It may be only a cry into the dark for help. The kind of prayer Jesus prayed lifts a man from weakness, uncertainty, and failure to strength, assurance and efficiency.

To know that we are the children of God, that we put the Kingdom of God first and gladly and gloriously, submissively accept the perfect will of God does put us into a different attitude. This is what Jesus taught us to pray. "Thy Kingdom come." Praying in submission to God's will is not a limitation on prayer, for his will is always best "test" for us.

Not My Will But Thine

By Bill Duncan

Mark 14:1-52

Recently I saw a film, "To Die Today" in which a young man of thirty who had Hodgkin's disease was interviewed. He accepted death with a coolness that at first bothered me. He said, "If you are going to die you are going to die." This person in his own way had accepted death as a part of the life process.

Did Jesus accept death in the same way? Too often we forget that Jesus was both human and divine. We see him trying to teach his disciples that the messiah must be mistreated and killed. This was so strange to them that they had to be told over and over. Jesus knew that he was born to die for the sins of all mankind but still he was human.

No one wants to die at thirty-three;

and least of all does any man want to die in the agony of a cross. It was at this point in the life of Jesus that we see his supreme struggle to submit his will to the will of God. Mark 14:32-42 is no play - acting. In those minutes of Jesus' agony, the salvation of all the world hung in the balance. In all reverence for our Lord, we see Jesus learning the lesson that every man must some day learn - learning how to accept what he could not understand. It tries our faith. Every man has his private Gethsemane, and every man must learn to say "Thy will be done." But how does a person come to this point in his spiritual growth?

When Jesus went to Gethsemane he wanted human fellowship and God's fellowship. When we enter into our private Gethsemane to struggle with life and death propositions, we too need human and divine fellowship. Jesus chose three disciples to enter into the struggle with him but in their exhausted condition, they could not stay awake. And Jesus had to fight His battle alone. Yet there are some decisions that man must make by himself. There are decisions you and your children must make "by themselves." It is good to seek the advice and counsel of friends but in the end it has to be your decision. There are times when our helpers will fail. God will always be with us. Prayer to the Heavenly Father brought his companionship and strength.

Listen as Jesus struggles, "Father, all things are possible to thee; remove this cup from me, yet not what I will but what thou wilt."

JESUS' PRAYER WAS AN AFFIRMATION

Jesus said, "Abba, Father, all things are possible to thee." We affirm God's full power over all of life, all events. We are in the hands of a good and powerful God. This helps us to put prayer in its proper setting. Jesus used a term "Abba, Father" in addressing God. The term "Abba" is the word a young child would use

in addressing its father. It was an everyday family word that no one had used before in addressing God. But Jesus spoke to God in a childlike, trusting, intimate way. Even when he did not understand the urgency of the cross, he had a trust that God would care of him like a father.

If we can call God Father, then we can bear anything. Faith is the prerequisite to effective prayer and faith begins with trusting Christ as Savior.

THE NATURAL DESIRE

Jesus said, "Remove this cup from me." Jesus must have hated death, it was so inappropriate for him. Life was his word. He recoiled from it. He prayed honestly for what he desired, even if he knew it was not the final stage of his prayer. We must do the same: it is a form of honesty with God.

Everyone knew what crucifixion was like, and Jesus shuddered away from it. The cross would lose all its value in demonstrating God's love, if it had been easy for Jesus.

A well-known song urges: "Take your burden to the Lord and leave it there." Someone has said that we take our burdens to the Lord, talk about them awhile, the pick them up and carry them away with us. We

When one has poured out his heart to God in prayer and received the heavenly blessing of God's fellowship,

should never "pray earnestly for anything unless we are willing to pay it through at whatever cost to ourselves. We must not forsake an earnest plea until God has shown us what we are praying for it is not best for us, or until we are at peace, knowing that in his good time the answer will come. Anything less leads to frustration and lack of faith. Anything less is lack of faith either in God's power or in His benevolent purpose. If our prayer is selfish, God will show us wherein it is selfish. If what we want is not in line with his purpose for us, that also will be revealed, so that we will stop desiring it and accept the better thing, which is God's will for us. It is not always easy to say from the heart, "Thy will be done." We must never use it to excuse ourselves from wrestling until our hearts are at peace with God.

THE PURIFIED PRAYER

Jesus said, "Yet not what I will but what thou wilt." Death was not so bad as missing God's full purpose for him which might only be fulfilled through the cross. That was really what he wanted and really prayed for. It is this purified prayer which brings us to the place of power. This does not mean sad resignation but willing and glad cooperation. This means prayer that would carry him to Calvary, but it means prayer with Resurrection wrapped in the dark folds of its struggle and mystery.

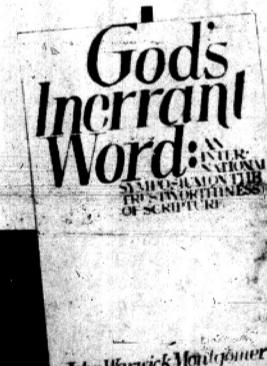
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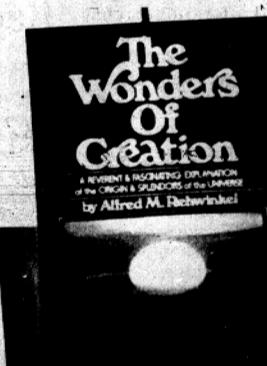
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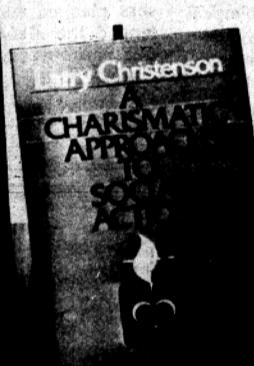
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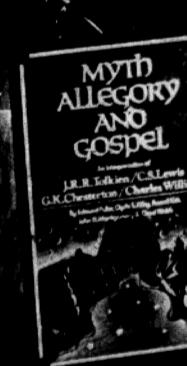
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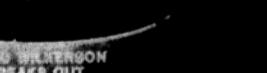
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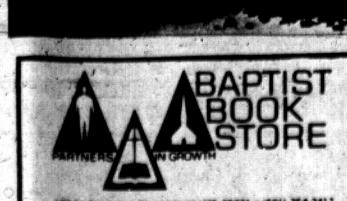
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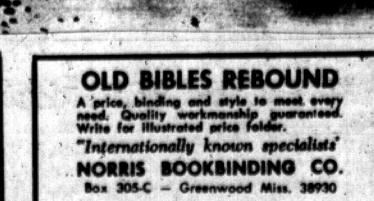


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Devotional**Measurement Of Maturity**

By Rev. W. C. Burns, pastor, First, Taylorsville
(1 Co. 13:11) "When I was a child—I became a man."

What parent has not faced the fact of a growing child? Shoe sizes increase. Dress and shirt sizes increase. The grocery bill swells. Family activity intensifies. Problems multiply. Everyday fresh reminders alert us to the fact of growth and maturity.

There is a need for practical ways to measure Christian growth. But what are the terms of measurement? Are there some simple ideas or words or measurements given to us in God's Word? Yes! Let us search the Scriptures for these meaningful ideas.

A. Speech—"When I was a child I spake as a child" (1 Co. 13:11). Paul says that speech is a measurement of Christian growth. Articulation is the ability to say words correctly. Coherency is the ability to put these words together intelligently. A mature Christian is known by his clear, intelligent and spiritual speech. Many need to give much attention to this personal matter.

B. Understanding—"When I was a child—I understood as a child," (1 Co. 13:11). This refers to the ability of the mind to accumulate facts and arrange them in an order necessary for Godly living. The old adage, "put your mind in gear before you speak," helps a Christian to live a mature life.

C. Unity of the faith—(Eph. 4:13) Paul addresses the Ephesian Church on the subject of maturity, and proposes that the ability of the Christian to preserve the fellowship measures his maturity. He goes on to say that this fellowship is structured by "the faith." Paul is saying to this church, "You have the building plan, so success is building will measure your maturity." Children like to play. Adults like to build. Both are exciting!

D. Appetite—(Heb. 5:14) "But strong meat belongeth to them that are of full age." Many mothers (Dads too) will remember the baby's changing diet. First milk, then soft cereals, then solids, finally meat. The mature Christian has moved through stages of spiritual appetite. Simple truth that God loves the little children gives way to God loves us even unto death. This gives way to God's atonement, justification, sanctification, and glorification. The Christian is growing when his searching mind ceases to be fascinated with the spectacular events and hungers to know the spectacular God. One who hungers after God's Word is showing signs of maturity. What satisfies your appetite?

E. Victory—(1-Jn. 2:14) "I have written unto you, young men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Small victories and great victories measure Christian maturity. There are more small victories than great ones, so don't overlook their importance. Victory over the temptations of laziness, or Sunday observance, of temper, of doing something the crowd is doing, of lying, of cheating, of stealing, or secret sins and open sins. Every victory contributes to maturity. So while the victories are in evidence consider them measurement of maturity. Only you know about most of these victories—and God!

There are other measuring devices mentioned in the Bible. Use them for your growth.

Court Upholds Denomination's Ownership Of Property Held By Withdrawing Groups

PITTSBURGH (RNS)—Property used by four congregations which withdrew from the United Methodist Church belongs to the denomination, a county court ruled here. The four churches in north central Pennsylvania—Hixford, East Smithport, Coryville and Farmers Valley churches—were among 13 congregations in the United Methodist Western Pennsylvania Conference which withdrew from the denomination.

All were part of the former Evangelical United Brethren Church, which merged with the United Methodist Church, and have affiliated with the Evangelical Church of North America.

Evangelist Preaches One Month Each Year On Foreign Soil

Some 2,000 miles from his home in the gentle hills of North Carolina, Evangelist Bill Penley stood on a beach on the island of Trinidad and watched a flaming bier consume the remains of a 24-year-old native.

The cremation, performed at low tide, was the carefully planned final act in the man's burial.

"Soon," Mr. Penley recalls, "the tide began to come in, lapped around the ashes, covered them and flowed up on the beach, and then, finally, back out again."

"And when the ocean receded, the beach was just as clean as it had ever been. There was no trace of the cremation. It was over. That was the end of it."

Penley, who will conduct evangelistic services at Rocky Creek Church, Lucedale, next week, was in Trinidad with 40 other Southern Baptist ministers.

Rex Yancey To Speak At Blue Mountain**Ministerial Weekend**

Rex Yancey, church evangelist located in Tupelo, will be the keynote speaker at Blue Mountain College ministerial weekend, DAY OF DISCOVERY, Sat. March 30. His message on the need for God-called ministers in today's world will be directed to men interested in preparing for service.

The program, beginning at 10 a.m. Sat. March 30, is designed to provide information on the Biblical studies at BMC, financial aids available to ministers, housing, academic counseling, and opportunities for church service.

Young men in high school or junior college as well as those not in school will be in attendance. Music men, youth workers and mission-oriented persons as well as pastors are expected. Any man interested in full-time church-related work will find help.

Pastors in the area who attend, with or without student prospects, are encouraged to be guests also at the breakfast served by the Baptist Student Union. For further information, contact Dr. James Travis Blue Mountain College.

**Union Honors Senior Citizens**

On March 3, Union Church (Clarke) honored its Senior Citizens, pictured. Each received a corsage or boutonniere and a printed memento of the activities. The morning services were led by Rev. T. E. Williams and music was conducted by Lamar Callahan, both products of the church. High attendance was promoted. Over \$2,000 was given toward the church debt retirement. Lunch was served in the Fellowship Hall. Rev. Harold D. Scott is pastor.

**MC 'In Service' Class Makes Mission Trip**

A class in religious education from Mississippi College recently visited Baptist points of interest in Jackson. The tour was part of the "in-service" training program in which the students learn of Baptist life and work, and is sponsored by the Cooperative Missions Department. The large class was led by Dr. Norman O'Neal, head of the department of religious education at the college, (seated second from right end on second row). Dr. Foy Rogers, director of Cooperative Missions Department, is seen standing at extreme right end. Therman Bryant, department associate, who directs this program, was unavoidably absent.

**Distinguished Blue Mountain Alumnae Honored**

Blue Mountain College President E. Harold Fisher and Alumnae Association President Mrs. Joyce Beasley of Tupelo (second from left) presented citations to several distinguished alumnae at the recent college centennial activities. Among those honored were (from right of Mrs. Beasley) Mrs. Leelee Bobo Drake of El Dorado, Ark., who was the first annual editor in 1911, Mrs. Elma Lois McKinstry of Blue Mountain, who was on the faculty for a number of years and Mrs. Jean Lowrey Eek of Vienna, Virginia, daughter of former BMC president Lawrence T. Lowrey.

**Shiloh Building Under Construction**

The new educational building in the background is now under construction at Shiloh Church, Lafayette County. In foreground, left to right: Dwayne Busby, electrician, J. Q. Gates, Donald White, Robert Gardner, Building Committee. Back Row, left to right: Gale Allen, brick mason. Next are the deacons: Gerald Brown, chairman, Kyle Dean Harris, Floyd Gardner, Bobby Gardner, W. A. Long, and the pastor, Rev. Partee Tutor. The new building will provide four Sunday school rooms, two bathrooms, fellowship hall, kitchen and church office.

**MC Receives Portrait Of Dr. Shettles**

Mississippi College has received for hanging at the college a portrait of Dr. Landrum B. Shettles, a 1933 graduate of the college and one of the nation's great researchers. Dr. Shettles, a teacher at Columbia University's College of Physicians and Surgeons and a private practitioner in New York, has become known the world over for his study of the beginning of life and his accurate method of predicting the sex of the unborn child. He has been featured in a number of national magazines. Receiving the portrait on behalf of the college are, from left, J. B. Howell, college librarian; Dr. Lewis Nobles, president; Dr. W. O. Sadler, professor emeritus of biological science; and Dr. Charles E. Martin, vice-president for academic affairs. Dr. Sadler has been a friend of Dr. Shettles for years and was one of his professors when he was a student at Mississippi College. The portrait will hang in the Mississippi Room of the library. (M. C. Photo)

SBC Annuity Board Offers**'Senior Medical Plan'**

Dallas — A new medical insurance program for Southern Baptist pastors and church employees over age 65 offers them better benefits at lower monthly rates, an official of the Southern Baptist Convention Annuity Board said here.

Gene P. Daniel, Dallas, vice-president and director of Insurance Services for the Board, reported the new plan with Aetna Life Insurance Company will go into effect April 1, 1974. The plan is a supplement to Medicare.

Immediately 218 pastors and church employees will be eligible for coverage under the new plan. These have qualified for the coverage by having attained age 65 since January 1, 1973 or by having applied for a supplement to Medicare during the transition from Blue Cross to Aetna, Daniel pointed out. They also have participated in coverage through the Annuity Board before reaching age 65. Twenty to 30 persons will become eligible each month as they attain 65 years of age.

The new plan, called "Senior Medical Plan," has been devised jointly by the Annuity Board and the Aetna exclusively for Southern Baptist pastors and church employees 65 and over. It replaces a similar plan begun in early 1973 to bridge the gap between the insured and Medicare. Daniel said the new "Senior Medical Plan" offers the following advantages over what was previously available:

1) Hospital room and board charges not covered by Medicare are increased to \$17 a day during the first 90 days, versus \$15 formerly. After 90 days, charges not covered by Medicare are increased to \$100 a day, against \$40 a day previously.

2) Maximum benefits have been increased to \$50,000, contrasted with a \$10,000 limit previously.

3) A "stop loss feature" has been added to the new plan providing 100 per cent reimbursement after the insured's 20 per cent share of expenses reach \$1,000.

4) Coverage is guaranteed for those making application within 31 days of their 65th birthday regardless of health conditions.

5) A level premium rate of \$15.98 has been established for all qualified applicants thereby discarding the use of variable rate charges based on health conditions.

Daniel said that any group premium cost is subject to periodic review by the insurance company to determine the relationship of claims

experience to premium. The new "Senior Medical Plan" will be no exception.

Persons employed by Baptist agencies are not eligible for the new plan, designed for church personnel. Also, only those participating in one of the church medical plans immediately prior to reaching age 65 are eligible for the "Senior Medical Plan."

Noted Baptist Bible Teacher, Writer, Coming To State

Dr. Lehman Strauss, internationally known Baptist author and Bible teacher, will appear in Mississippi for a series of messages in April. Dr. Strauss makes his home in Michigan.

He is being brought to the State by Calvary Church, Meridian, on April 14-19, and will speak twice daily in that church during the week. The morning messages will be at 10 a.m. and will deal with the book of Revelation. Evening messages will be at 7:30.

Strauss, who served as a Baptist pastor for 25 years, left the pastorate to enter the Bible conference and lecture field in 1963. He now travels about 40,000 miles a year, speaking about 400 times each year in America and in mission fields.

He has written fourteen books including a number of expositions on various books of the Bible, and is a regular speaker at some of the largest Bible conferences in the nation. He recently spent a week with First Church, Columbia, Miss., and now returns to Meridian.

Music for the conference will be directed by Eddie Nicholson of Texas. The pastor of Calvary Church is Otis Seal.

BRASILIA, Brazil — The 25th anniversary of the South Brazil Woman's Missionary Union (WMU) Training School in Rio de Janeiro and the Acteens missionary organization was recognized by the 726 women participating in the 53rd annual meeting of the Brazil WMU at Memorial Baptist Church here.

Off The Record

One girl to another: "Well, it's true we are having a little disagreement. I want to have a big church wedding and he wants to break off the engagement."

Advertisement in personal column of university town newspaper: "Sweet old lady wishes to correspond with young male student — preferably her son."

Wife to husband after she measured his waist: "It's quite amazing when you realize that a Douglas fir with that much girth would be nine feet tall!"

Office Manager: "Really, Jane, if you can't work a little faster, I shall have to get another girl."

Jane: "Oh, good. I could do with a bit of help."

A successful executive was boasting of his success to a less successful fellow worker.

"Both of us started with the company at the same time. You could have climbed the ladder to success with me. What was it that stopped you?"

"I was too busy holding the bottom of your ladder," was the dry reply.

**Immanuel Church Gives Volkswagen To Pastor**

On March 3, the chairman of deacons of Immanuel Church, Dickieburg, presented their pastor, Rev. Guy Gray, with the keys to a 1966 Volkswagen.

Mr. Gray has chosen the car with intentions of purchasing it to use on the church field. However, the members made the purchase and made it a gift to the pastor.

Pastor Gray has been at Immanuel since January 8.

In the words of one of the members, "We just wanted to show our love and appreciation to him."